Actions that are to be Avoided While Fasting

From the book:
"Fasting In Ramadhaan as Observed by the Prophet (**Õáì Çáåå Úáíå æÓáã**) "
by Saleem al-Hilaalee and 'Alee Hasan 'Alee 'Abdul Hameed o-n pgs. 47 - 49

Actions that are to be Avoided While Fasting

Know that the fasting person is the o-ne whose limbs withhold from sins, his tongue from lies, foul speech and falsehood, his stomach from food and drink, and his private parts from sexual intercourse. So if he speaks he says that which will not harm his fast, and if he acts he does actions which will not spoil his fast - so his speech is good and his actions righteous.This is the fasting that is prescribed - not merely withholding from food, drink and desires. Just as food and drink render it invalid, similarly sins cut off its reward, spoil its fruit and make him the same as a person who has not fasted.

The Prophet (**Õáì Çáåå Úáíå æÓáã**) urged the fasting Muslim to display noble manners and to be far from foul speech and actions, and rude and obscene talk. The Muslim is commanded to be far from these evil characteristics all the time and the forbiddence is even stronger whilst he is performing the obligation of fasting. So the Muslim who is fasting must avoid those actions which harm his fast, so that he can attain benefit from his fasting and attain the taqwaa (1) which Allaah mentioned:

"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqoon." [2:183]

Fasting is a means of attaining taqwaa, since it prevents o-ne from many sins that a person is prone to , as he (**Õáì Çáåå Úáíå æÓáã**) said: "Fasting is a shield." Saheeh: Reported by Ahmad, al-Bukhaaree and Muslim as has preceded.

This has been explained in the chapter o-n the Virtues of Fasting, And here O Muslim brother we will mention those evil actions which you must be aware of in order to know that they are bad and not fall into them, and it was Allaah who gave someone the wisdom to say: "I have acquainted myself with what is evil not to evil, but to avoid it, And whoever does not know good from evil will indeed fall into it."

*Falsehood

From Aboo Hurairah, radyAllaahu anhu, who said: He (**Õáì Çáåå Úáíå æÓáã**) said: "Whoever does not abandon falsehood in word and action then Allaah the Mighty and Majestic has no need that he should leave his food and his drink."
[Reported by al-Bukhaaree - translators note: The meaning being that such a fast is not acceptable to Allaah as occurs in Fathul-Baaree (4/117) and Faidul-Qadeer (6/223-224)

*Ignorant and Indecent Speech

From Aboo Hurairah, radyAllaahu anhu, who said: He (**Õáì Çáää Úáíå æÓáã**) said: "Fasting is not (merely abstaining) from eating and drinking, rather it is (abstaining) from ignorant and indecent speech, so if anyone abuses or behaves ignorantly with you, then say: "I am fasting, I am fasting."
[Reported by Ibn Khuzaimah (no. 1996) and others. Its isnaad is saheeh.

Therefore a severe warning has come from the Prophet (**Õáì Çáää Úáíå æÓáã**) for o-ne who commits these acts, so the truthful and trusted Messenger who does not speak from his own desire said: "It may be that a fasting person attains nothing but hunger and thirst from his fasting." [Reported by ibn Majaah (1/539), ad-Daarimee (2/211), Ahmad (2/441, 373) and al-Baihaqee (4/270). Its isnaad is saheeh.

The reason for this is that o-ne who does these things does not understand the reality of fasting which Allaah has made obligatory upon us, so Allaah punishes him by refusing him the reward. (See al-Lu'-Lu' Wa Marjaan Feemattafaqa 'Alaihish-Shaikhaan (no. 707) and Riyaadus-Saaliheen (no. 1215). Because of this our Pious Predecessors (as-Salafus-Saalih) make a distinction between the forbiddence that is due to something directly related to the worship (eating & drinking) - and so will render it futile, and those things not related to it directly, (falsehood) so that they do not render it futile. (Refer to Jaami' ul-'Uloom was-Hikam (pg. 58) of Ibn Rajab.

Taken from the book called "Ramadhaan Fataawa" Volume o-ne pg. 90-92

Being Abusive Whilst Fasting

Question:
Some people, whilst driving in their cars and they are fasting, begin to use bad language leading to the abuse of others when the traffic becomes busy. So, what is the ruling concerning their fast?

Response:
As for the fast, then it is correct as the impermissible statements and actions do not invalidate the fast. However, without doubt it reduces the reward and loses its benefits and fruits. From that which is intended from the fast is fear of Allaah (Taqwa) as He (subhaanahu wa-ta'aala) said: O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqoon (the pious) [Soorah al-Baqarah, Aayah 183]

So, Allaah has explained the wisdom behind the obligation of fasting upon us and that is to attain fear of Allaah (subhaanahu wa-ta'aala). The Prophet (sallAllaahu alaihi wa sallam) said: "One who does not abandon evil talk and actions, then Allaah is not in need of him abandoning his food and drink (i.e. his fasting)". Rather, the Prophet (**Õáì Çáää Úáíå æÓáã**) commanded the o-ne who is fasting that, should someone curse him or attempt to kill him, he should say: 'I am fasting' such that the o-ne who is swearing and abusing is deterred. By this, he will know that the o-ne who is fasting has not responded because of any weakness but, rather, because of piety and fear of Allaah because he is fasting. That which is obligatory upon the fasting person and other than him is that be patient and persevering, not allowing these conflicting issues to affect him regardless of how he feels inside. It is confirmed from the Prophet (**Õáì Çáää Úáíå æÓáã**) that a man said: 'O Messenger of Allaah, advise me', He (**Õáì Çáää Úáíå æÓáã**) replied: "Don't become angry" and he (**Õáì Çáää Úáíå æÓáã**) repeated this a number of times: "Don't become angry". So, how many people feel remorse at what they have done in anger, and wish that they hadn't said or done such and such whilst angry. But that which has come to pass is not possible to take back.

Shaykh Ibn Fawzaan

Backbiting and Slandering Whilst Fasting

Question:
Does backbiting and slandering during the day in Ramadhaan break the fast?

Response:
Backbiting and slandering does not break the fast. However, it reduces the effect of the fast. Allaah (subhaanahu wa-ta'aala) says:

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqoon (the pious). [Soorah al-Baqarah, Aayah 183].

Also, the Prophet (**Õáì Çáåå Úáíå æÓáã**) said: "One who does not abandon evil talk and actions and ignorance then Allaah is not in need of him abandoning food and water (whilst fasting)".

Shaykh Ibn al-'Uthaymeen

Bad Speech During The Month of Ramadhaan

Question:
Does impermissible (Haraam) speech during the day in Ramadhaan nullify the fast?

Response:
If we read the saying of Allaah (subhaanahu wa-ta'aala), O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqoon (the pious). [Soorah al-Baqarah 183]

We find the wisdom behind the obligation to fast is attaining fear of Allaah (Taqwaa) and worshiping Allaah. Taqwaa is to abandon all that is haraam and incorporating all that is commanded, avoiding all that is warned against. The Prophet
(**Õáì Çáåå Úáíå æÓáã**) said: "One who does not abandon evil talk and actions, then Allaah is not in need of him abandoning his food and drink (i.e. his fasting)". Based upon this, it is confirmation (for the o-ne who is fasting) to abandon all that is haraam from speech and actions so as not to backbite, lie, slander or trade in haraam. So, keep away from haraam, and if a person were to do this throughout the entire month (of Ramadhaan), he would find himself upright for the rest of the year. Sadly, however, many people who fast do not differentiate between the time in which they fast and when they aren't it has became a norm whereby they indulge in haraam speech, lying, cheating and so o-n. They don't feel upon the peace and tranquility of the fast. These actions (of bad speech etc.) do not nullify the fast but do reduce the reward and, possibly, deflects the reward for the fast completely and Allaah's assistance is sought.

Shaykh Ibn al-'Uthaymeen

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